/212 cont./

278 184 southern boundary of the territory of these Indians toward the Amazon. Among the most remote Ñambikwara, those on the right bank of the Rio Juruena whose material culture is extremely poor and who do not have a sorcerer, all the men know how to prepare curare. Among the Tagnani living in the region of Campos Novos and the Rio October 12 and the Çabanè living between the campos of Vilhena and the Rio Commémoration, the preparation of curare is reserved either for the chief or more often for the sorcerer (Çabanè). The Tamandé of the Roosevelt River have refused to give any precise information on curare, the preparation of which is the exclusive prerogative of the sorcerer; their arrow poison, which I was able to study, is identical to that of the other groups. The Ñambikwara of the Cabixi River also use curare, but I did not obtain /213/ any details about its preparation from these Indians, who visited our camp but spent only one evening there.

278 126 I was present at the preparation of curare for the first time among the Ñambikwara of the right bank of the Rio Juruena.

[114] Among the objects gathered for our collections were several poisoned arrows. The first experiments carried out on various animals either with the arrows or with the wash-water of the points revealed a symptomatology recalling that of curare.

[116] [117] Our two chief informants, who were called José Maria and Julio by the civilized people, were influential personages in the group and the principal authors of the massacre of the North American, Protestant mission of the Juruena in 1930.

[123] Patient negotiations led them to show me the plant used by them, and then a little later, to let me be present at the preparation of the poison itself.

Not without fear of being hoaxed, I tested the prepared product: its action was identical in every respect to that of the arrow poisons. The Ñambikwara had been honest.

[114] [162] Two months later in the campos of Vilhena the Çabanè sorcerer, who belonged to the mixed group composed of the

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278 126 [147] [162]
last Çabanè-Tagnani survivors, again showed me the complete preparation of curare. All the information gathered in the various Ñambikwara groups visited agrees with what I was able to observe.

In possession of these facts I prepared several times a certain quantity of curare identical to that of the Ñambikwara. The action of these different samples was tested in the field in order to be used in comparison with later experiments upon the return of the mission; thus any possibility of error due to a possible alteration of these products was eliminated.

A year has gone by since this time, and the various solutions brought back have kept their activity; they made it possible to examine rigorously their curarizing properties.

Preparation of Curare

278 824 Plant. Ñambikwara curare is prepared with only one plant, a Strychnos which grows in the sandy brushwood of the central plateau of the Mato Grosso. Although not rare this species is not abundant anywhere.

It is a bush two meters high (Pl. III, A), with a rather strong stem and downward-hanging branches, more or less sarmentous and sometimes changing into tendrils at the ends; I never saw a really twining example of this species. The branches have a reddish bark, /214/ without thorns, which is covered, as is the stem, with white concretions. The leaves are elongated and small or medium in size. The species is very polymorphous. No specimen bore flowers or fruit.

The Strychnos group is one of the most difficult to study. Many species rarely flower, and in the absence of flowers it is often impossible to identify them.

In certain features the species of the Ñambikwara is comparable to St. medeola. It exists in the plant collection of the Rondon Commission, but also without flowers and undetermined.

2: Steinen--662 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi

Nambicuara SP17
Apiaca SP2
Guarayu SF11
Brazilian Indians SL4

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23. Nambiquarás. 600 at the confluence of the Rio de Peixe and the Arinos. Hunting, fishing, fruits of the sierra, implements of wood and stone. Carry on habitual warfare with their neighbors, especially the Apiacás. Will have nothing to do with the Brazilians, attack canoes on their way to Pará, but are very much afraid of firearms and offer no open resistance.

A
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25. Tapanhunas. Of the same type as the preceding ones. About 800 at the confluence of the Tapajoz and the Arinos.

25. Apiacáz. Dwellers along the Juruena, also visit the shores of the Arinos. They have iron goods and carry on agriculture, hunting, fishing. In their feuds with the Nambiquarás and the Tapanhunas they remain more on the defensive, but have nevertheless not by any means given up their original anthropophagous customs. Assist travelers, sell farina from mandioca, roasted maize, cará, batatas, sweet mandioca (aypim), beans, watermelons, gourds, birds, and honey, as well as wide-meshed hammocks of cotton or tucum palm, feather ornaments.

BI.
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26. Mequens. On the like-named tributary of the Guaporé between the Guaraios and Palmellas. They flee; gifts which were put in the forest were not accepted.

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27. Guaraios. At a place called Pao Cerne, 50 leagues from Matto Grosso. Mandioca, beans, maize; hunting, fishing. Seek out travelers.

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[Report of 1850: Moved over from Pao Cerne in 1852 to the Aldea de Sta. Ignez somewhat below Matto Grosso. 31 tribes of 40 families = 1240, originating, it is assumed, from a settlement in the Bolivian province of "Mofos" (not "Moxos").]

BI.
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28. Cautarios. On the like-named rivers between the Mamoré and Forte Principe. Fishing, hunting, wild fruits, mandioca. Harm us as much as they possibly can. They are robbers, traitors, and murderers.

29. Paceáz. On the Mamoré east of the Guaporé mouth up to the first cataract. Quite unknown.

30. Senabós. West of the Mamoré up to the first cataract. Unknown. At war with the Jacarés (31).